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TWENTY-FIRST ANNUAL REPORT  
OF THE  
AMERICAN SEAMEN'S FRIEND SOCIETY.

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ONE of the most successful missionaries of modern times, and who has gathered the largest Christian Church in the world, thus writes from an island in the sea:—

"Your Society is engaged in a *good* work:—a work in which all missionaries who are stationed at seaports cordially and deeply sympathize. We are co-operating with you, and you with us, most directly so in the great work of evangelizing the nations.

"Your chaplains are the Lord's missionaries, and the Lord's missionaries are your chaplains, conferring, laboring, praying together to save the lost.

"I said you are engaged in a *good* work. It is *good* to gather the outcasts, to restore the wanderers, to save the lost.

"Yours also is a *great* and *important* work. The number of seafaring men, their wide dispersion, their general character, and the influence they are constantly exerting, simultaneously, and at ten thousand points, render the work of their conversion a great and urgent one. There is no clime, no race, no nation where the influence of the sailor is not felt, and felt at the same time. What has been the general character of this influence we too well know. I speak the sober truth, and a truth I am willing the *world* should read, when I say that there is no external or foreign influence so painful to the missionary's heart, and so direful in its effects on the benighted, as that exerted by licentious, profane, and intemperate seamen, and other graceless men from Christian lands.

"But I rejoice that a brighter day is dawning on us, and on the sailor. I hail with delight every star of hope that rises in the sailor's dark firmament, and I pray God to usher in the full-orbed day upon his benighted soul."

The Directors of the American Seamen's Friend Society fully sympathize in these views. The labors and results of each year deepen their convictions of the magnitude and importance of this work. They consider its relations to the other departments of Christian enterprise—to the moral character and influence of the principal commercial cities of the

world—to the dissemination of a sound philosophy and a pure Christianity—to the extension and triumphs of Christ's kingdom in the earth, as *indispensable relations*,—like those of the heart to the other parts of the human system. They regard it as an essential link in the chain which is to elevate man and bind him to the throne of the eternal.

Impressed with such views, and with a sense of grateful acknowledgment to him who has crowned the year with his goodness, they present their **TWENTY-FIRST ANNUAL REPORT.**

## Foreign Operations.

To follow seamen in their wanderings from port to port—to carry to them the message of salvation—to urge it upon their attention on ship-board and on shore, is but following the example and obeying the instructions of him who has said, "Go ye into all the world, and preach the gospel to every creature." And the experience of each successive year brings accumulated and cheering testimony to the importance of these labors. Thereby good impressions and resolutions formed at home are preserved and matured abroad. The sailor, convicted of sin under the preaching of the gospel in the Mariner's Church, New York, finds peace in believing in Christ at the Bethel in Canton. The Sabbath-school boy from Rochester blesses God in his dying moments that he has enjoyed the ministrations of the seamen's chaplain at the hospital in Honolulu. Besides, protection is thus furnished. "Never should I have been under my mother's roof again," said a sailor in this city, "had it not been for the unwearied kindness of your chaplain in Havre."

Moreover, the American flag is honored, and the American character elevated by the good conduct and manly bearing of her sons, blessed by these labors in foreign lands.

## SWEDEN.

### GOTTENBURG.—F. O. NELSON, *Sailor Missionary.*

This city sustains a relation to Sweden similar to that of Thessalonica to Macedonia, in apostolic times. Like that ancient city, it is a place of much trade, and is frequented from all parts both by sea and land. And as that was a radiating point of gospel light; as through the faith and fidelity of the Thessalonian converts the word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place; so from Gottenburg, through the labors of our missionary, the word of the Lord has free course and is glorified. Vessels are in port from Norway, Denmark, Finland, and nearly a dozen other lands.

They are boarded by the missionary. He has come to recommend a merchandize better than the merchandize of silver; to assure his seafaring brethren that godliness is better than gold, having the promise of the life that now is, and of that which is to come. He gains their earnest attention; prays with them in the cabin or the forecabin; furnishes them with the Bible; and as he finds individuals awakened to a sense of their lost condition as sinners, he invites them to a more private meeting for prayer and exposition of the way of life, in his own house. Thus numbers of them become new creatures in Christ Jesus, and in their turn messengers of salvation. Thousands of Bibles and Tracts are thus widely distributed. Even to Finland and Lapland the word of God is carried,



and we hear of neighborhood circles gathered to hear seamen, each in his own tongue, declare the wonderful works of God. Our missionary has recently prepared in the Swedish language a small volume of hymns, and got printed a thousand copies. Thus are the shores of those seas gladdened with the songs of Zion. "Behold he prayeth!" may now be said of many a northern sailor; and "to hear a sailor pray," in the language of our missionary, "is a sound the Lord himself delights to hear."

STOCKHOLM.—A. M. LJUNGBERG, *Sailor Missionary*.

This is also an important point from which to radiate the light of the gospel. The labors of our missionary here are like those performed in Gottenburg; and although there is much to discourage, the missionary, after speaking of the awakening to spiritual life of several masters, officers, and sailors, says: "Yes, here and there a blade appears to my dim eye, where I thought the soil was not good; and this encourages me to sow the good seed early and late, to warn and exhort in season and out of season, because I know not what will best succeed."

GOTTLAND.—JOHN LINDALIUS, *Sailor Missionary*.

The Swedish sailor mentioned in the last Report as hopefully converted by means of Baxter's Call, put into his hands by one of the Secretaries, is a native of this island in the Baltic sea. The island is about sixty miles from the continent of Sweden, is seventy-five miles long by twenty-five wide; and has a population of 39,000 souls. Its coasts are indented by numerous bays which are much frequented by others as well as Swedish seamen. This furnishes an important field for missionary labor; and the above-named sailor, having proved by his meekness and Christian fidelity his fitness for the work, has been commissioned by the Board, and is now homeward bound with the message of salvation.

FRANCE.

HAVRE.—REV. E. E. ADAMS, *Chaplain*.

With the increasing stability of the French Republic, commerce is returning to her ports; and it is regarded as an auspicious event that during her formative and consolidating state, faithful ministers of the New Testament are employed in her three principal seaports in preaching the gospel to seamen, and such of the residents as are disposed to attend on their ministrations. The labors of Mr. Adams are by no means confined to his chapel. He is seen on shipboard, along the wharves, in the sailor boarding-houses, and in the hospital. One day burying the dead, and the next trying to preach life into the spiritually dead, on board a steamer lying in the docks. Everywhere respected, and by most beloved; ever ready to seize the flying incident or the scriptural truth, and impress it on the heart; and always exhibiting the courteous man as well as the Christian minister, his presence in Havre is deemed of essential importance. Were he but to stand silent on the wharf or deck in sight of the sailor, constraining him to say, "There is a man of God! sent here, and sustained here to care for my soul," his mission might be worth a thousand-fold more than it costs. Who then can estimate the value, in such a place, of a chaplain, whose speech distils as the dew, and upon whose labors God has set the seal of his approbation in souls renewed and sins forgiven!

### BORDEAUX.—REV. T. L. SCHIEP, *Chaplain.*

Nearly three hundred English, American, German, Swedish, Norwegian, Dutch, Danish, and Russian vessels are annually in this port; and the seamen connected with these vessels share especially in the labors of this chaplain. Besides the frequent visits they receive from him on ship-board, they are invited by him to hear the gospel preached every Sabbath in four different languages on shore. On acknowledging the receipt of a small appropriation from the American Seamen's Friend Society, for 1848, and soliciting another for 1849, the Chaplain says: "We have no other design, my dear brother, but to send the gospel, to have sinners converted to God, and brought to heaven; and God will give his blessing: for it is not a matter of accident whether the word of the Lord shall have free course: No! it shall most assuredly obtain both in its glory and power. I am assured that the work we have in view, and the means we use of propagating the gospel among seamen of all nations, are according to the purposes of God; and I shall repeat what I said above, *the Lord will give his blessing.*"

### MARSEILLES.—REV. GEO. H. HASTINGS, *Chaplain.*

This Chaplain reached his field of labor, carrying a joint commission from the Foreign Evangelical and the American Seamen's Friend Societies, Nov. 16, 1847: and during the first eleven months, boarded all but two or three of the fifty-one American vessels in port. Nor were the vessels of other nations neglected. Tracts, New Testaments and invitations to public worship were tendered to all. In addition to these labors, he preached eleven Sabbaths on board of American men-of-war, to perhaps six hundred different men, besides the officers. Of late Mr. Hastings has extended his labors for the welfare of seamen to the coast of Italy. In closing one of his communications, he says, "the character of our dear America is now the study of the old world. Statesmen will judge us by our writings, our laws, and the statistics of government; but the common people on these shores will judge us by our navy, and merchant service; and earnest labor in behalf of our seaman is of unspeakable importance in the great effort to evangelize these papal countries."

## CHINA.

### CANTON.—REV. GEORGE LOOMIS, *Chaplain.*

In our last report we announced the departure from New York, on the 4th of October, 1847, of Mr. Loomis, to labor as Seamen's Chaplain in this, the most important port of the Celestial Empire. It will be remembered that twenty-six Chinese sailors accompanied him as passengers. They came under his direct instructions and influence. On the 113th day from New York they arrived at Hong Kong, and with hearty cheers they bade adieu to the "Candace," and departed for Fuh Kien, their native province. "As the rain-drop loses itself amid the waters of the ocean, so these are lost amid the millions of China." Yet as the same drop rises and is purified in the atmosphere of heaven, and then falls to give life to a plant in a land otherwise barren, so may these impart life to many plants of righteousness, and make a spot in the very heart of Chinese desolation as the garden of the Lord.

On the 30th of January, 1848, he entered his field of labor at Whampoa, the anchorage of Canton, and all his communications since, as well as information from other sources, justify the declaration of an intelligent



shipmaster—"had you hunted the world over, you could not have found a better man for one of the most important fields in the world." His congregations are increasingly large and attentive. In addition to his other labors, he is now engaged in establishing a floating Bethel at Whampoa, where seamen of all nations may hear the words of life from the American Chaplain. Both seamen and residents are contributing liberally for this object.

## WEST INDIES.

### HAVANA.—REV. JAMES R. FRENCH, *Chaplain.*

The capital of Cuba is yearly increasing in wealth and commercial importance; and if, as during the last season, there is a decrease of foreign shipping in port, on account of quarantine regulations, or odious political restrictions, as soon as these temporary causes are removed, the channel to the harbor is again thronged with the swift-winged ships and the swifter steamers. It is an important field for the faithful chaplain; and the more so from the fact that there is no spot in the world, where health and disease, life and death, meet in more frequent or striking contrast than here. From December till May, Cuba is the grand resort for invalids, both from the United States and from Europe. These, as well as the sick sailors, often want the instructions and kind attentions of a Protestant chaplain speaking the English language.

Says a distinguished physician, who has spent many years in Havana, "Very often it has been my lot to do the last offices to the dying—to hear their wants and fears, and to receive sad messages to distant relations. But services which we are accustomed to see rendered by clergymen, are not satisfactory when rendered by others; and the young seaman will ask and ask, "Is there no minister to help me to say one prayer for my poor mother?"

But there are others than the poor and friendless sailor that feel the same wants. Rich men's sons may and do go to sea, and often find themselves sick and dying in this place, and many times ask earnestly for a clergyman, and think it incredible that there is none of Protestant faith in the place. Travellers also, European as well as American, are astonished that a city so large and opulent as Havana, and under the very windows of philanthropic and liberal institutions, should remain uncared for, when so much is expended on less important regions. Persons of distinction, as well as the friendless sailor, feel the deficiency, and not long since an English gentleman, on being notified that his disease must soon prove mortal, could not be reconciled to the thought of dying without the consolations of the Protestant faith; and very lately a son of a distinguished statesman, a member of the United States Senate, asked in vain for the presence of a Protestant clergyman before he died."

In addition therefore to his primary work of preaching the gospel on shipboard, and supplying seamen with the scriptures and evangelical books, the chaplain here finds an ample field of usefulness among the sick and the dying. It gives us sincere pleasure to add that his labors are highly appreciated and useful. A reading room has been opened on shore, and as the United States government has made no provision here for its sick seamen, a hospital for them is now in contemplation.

### ST. THOMAS.—REV. J. MORRIS PEASE, *Chaplain.*

This chaplaincy has much increased in the estimate of its local and relative importance. In January the chaplain wrote: "We had a pleasant service on shipboard last Sabbath morning. Perhaps one hundred per-

sons were present; twenty of whom were masters of vessels, and eight of them had come in wrecked."

In February, he states, "The harbor of St. Thomas is full of shipping at this moment. There are about fifty large vessels and as many small ones now at anchor, and numbers are coming and going every hour."

On board the emigrant ship Niagara, and the U. S. man-of-war Albany, he had preached to congregations of over two hundred persons in each, and received not only the hearty thanks of the masters and officers, but the tearful acknowledgments of passengers and sailors, saying, "O, sir, this day makes us think of home!" In March, also, he wrote, "Last week I put up bundles of tracts with a copy of the New Testament, and sent them with a note of compliments to some forty or fifty French and Spanish vessels in port. And the same to a dozen English vessels; besides leaving others for the American vessels at our reading room, where their masters daily meet. The man who took the bundles on board returned the same evening, with the thanks and compliments of every captain. He said that immediately on accepting the bundle and reading the note, each captain gave a tract to every one of his men, expressing his thanks and the thanks of his crew for the favor, and saying, "*This is the way we are visited when in New York.*"

While thus prosecuting these labors, Mr. Pease availed himself of a favorable opportunity to make an exploring tour on the coast of South America. He landed at La Guayra, the chief port of Venezuela. The number of arrivals of large vessels at this port is considerable every month, mostly Spanish; besides several American, English, French and German vessels, which are regular visitors. Having distributed the Scriptures and tracts, and secured an interest in behalf of seamen, he next visited Caraccas, about twenty miles in the interior, and preached the first Protestant sermon ever delivered in that country. His visit was received with great cordiality, and may contribute much to the furtherance of the gospel in that country.

## CHILI.

VALPARAISO.—REV. DAVID TRUMBULL, *Chaplain.*

This indefatigable laborer continues to sow the good seed beside all waters. Among his helpers is a German captain, who takes a supply of Bibles, tracts, &c., for sale and gratuitous distribution along the coast; and a Swedish mate, in another vessel, who is doing a similar work; and an English ship-carpenter, who is not only building vessels at a port a hundred miles south, but seeking the kingdom of God and his righteousness. Thus, seamen brought to a knowledge of the truth through the labors of the faithful Chaplain, become coworkers with him in gathering the harvest of the seas, so that both he that soweth and he that reapeth rejoice together. The rapid changes transpiring on that coast in favor of Protestant enterprise and Christianity, render this chaplaincy every year increasingly important. Mr. Trumbull has a joint commission from the Foreign Evangelical and the American Seamen's Friend Societies. In addition to his other labors he continues the publication of a periodical called the "Neighbor."

## SANDWICH ISLANDS.

HONOLULU.—REV. SAMUEL C. DAMON, *Chaplain.*

It is nearly sixteen years since the American Seamen's Friend Society erected a moral lighthouse for the mariner in these islands of the Pacific. Every year increases the brightness of its light, and the abundance of its



blessings. The eye of many a mariner moistens, as in approaching the harbor, he descries it in the distance; and the heart of many a one is melted as he leaves the place where he has found peace to his soul. A captain at sea, whom the Chaplain had known as a stranger to God, and apparently far from his kingdom, on becoming a new creature, thus writes him: "We have meetings every evening on board, and enjoy ourselves much. I shall ever remember you and your deep interest for my welfare."

A Danish sailor, to whom he had given a copy of Baxter's Call, returned one year after to give glory to God for his conversion through its instrumentality.

"It is refreshing," says the Chaplain, "occasionally to meet a sailor whose tongue of blasphemy has been converted into praise. Of late I have met with some interesting instances of this description." In his annual intercourse on shipboard, and in his study and reading room, with from 6000 to 10,000 seamen, of not less than ten different nations; in preaching to them the gospel; in distributing among them Bibles, religious books and tracts; in issuing for them monthly 2000 copies of the "Friend;" in maintaining an extensive correspondence with them and their friends; superintending an interesting Sabbath school; visiting weekly the sick in the two hospitals, and the deserters and mutineers in the common prison; in keeping alive the subject of temperance; in raising an average of \$1000 per annum for his paper, and of late some \$2500 for the necessary enlargement of the chapel, it is obvious that he must be as busy as any sailor in a gale clawing-off a lee-shore, or any minister of the gospel in keeping the devil out of his parish. Yet with all his toils and trials, and their *fruits* in view, he would not exchange his chaplaincy for the crown of any kingdom this side of heaven. The recent enlargement of his chapel has increased his congregation, and prospective usefulness.

#### LAHAINA.—REV. TOWNSEND E. TAYLOR, *Chaplain*.

This field so much resembles Honolulu, both as it respects its magnitude and the labors to be performed, that a recapitulation is not necessary. In the last annual report it was announced that on the 25th of October, 1847, Mr. Taylor and wife sailed in the ship "Matilda" from New York for this station. After a voyage of eight months Mrs. Taylor, daughter of Rev. Mr. Thurston, once more greeted from the vessel's deck the hills of her native island, and was soon in the arms of her parents in their missionary home; while Mr. Taylor entered upon a chaplaincy which we learn he is prosecuting with much energy, acceptance and success. They arrived at their destination July 14, 1848.

#### HILO.—MISSIONARIES OF THE A. B. C. F. M., *Chaplains*.

This port is often visited by whalers and men-of-war, and for their benefit a stone schoolhouse belonging to the mission has recently been fitted up as a Seamen's Bethel and reading room. It is about 50 feet long by 20 wide; one third of its length being separated by a sliding partition from the chapel for the reading room. As at Honolulu and Lahaina, so here, seamen have generously contributed for this object. To the Rev. Mr. Coan especially grateful acknowledgments are due for his superintendence of this work, as well as for many other labors for the welfare of the visitors from the sea. The congregations of seamen to which he often preaches equal in size many of the New England worshipping assemblies.

#### OREGON AND CALIFORNIA.

OREGON CITY.—This place is at the head of navigation on the Columbia river, and is already visited by considerable numbers of seamen.

Appreciating their need of the gospel, a sailor, who has been a resident in the country about 11 years, has remitted money to the chaplain at Honolulu for a bethel flag, saying, "you may be assured I will endeavor by the grace of God to hoist it, and if no one else will, I will try and preach under it."

**SAN FRANCISCO.**—The bay of this port, locked in by the mountains, is sufficiently capacious to anchor in safety the world's fleet. And the winged ships of various nations, urged on by a golden mania, are flying thither, swift and impetuous as the tempest-driven doves to their windows. Consequently the number of seamen there now is great, and is destined to be greater than we even dare to predict. With a view of furnishing them with the gospel, a correspondence has been opened with the missionaries, and a chaplain already there, will probably be commissioned to labor under the auspices of the American Seamen's Friend Society. It will be a radiant and a radiating point of sanctifying truth, not only to the multitudes of mariners, but to the millions of dwellers on the Pacific coast, and in half a hundred islands of the sea.

**OTHER PORTS.**—Many are the points along the Pacific, Atlantic, and other shores, where seamen's chaplains might labor with the happiest results, had the Society but the means of sustaining them. Such a point is Rio de Janeiro, on the coast of South America, and also Constantinople, at the outlet of the Black sea; each visited annually by more than 10,000 seamen, speaking the English language. In the former city there is no one to care for the sailor's soul; and in the latter none but the missionaries, who, prompted by Christian compassion, occasionally turn aside from their appointed work, to pray with the sailors in the hospital, to bury the dead, and to preach the gospel to such as frequent their chapel. One of these missionaries, in passing through a street near the water, found an American sailor fallen down and apparently dying with the cholera. He lost no time in having him conveyed to a room near by, and sending for a physician. The efforts so promptly made were blessed to his recovery, and during the few weeks of his convalescence the missionaries were faithful to his soul. He left Constantinople a new creature, and shortly after his arrival in Boston, he led his brethren to a throne of grace in the bethel prayer meeting. The first sentence he uttered, as expressive of the feelings of his grateful heart, was, "O Lord God, *bless the missionaries.*" That sailor thus made alive from the dead is now a faithful preacher of the gospel in America. The missionaries at Constantinople have long urged the importance of having a chaplain stationed there, whose services should be exclusively devoted to the spiritual interests of seamen.

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## Domestic Operations.

### NEW ORLEANS.

Never has the cause of the sailor in the Crescent city worn so bright an aspect as now. Never were the labors of faithful chaplains for the benefit of the increasing thousands of seamen and boatmen more important, or more appreciated by the citizens than now. We congratulate the New Orleans Seamen's Friend Society in having, conjointly with us, secured the services of the Rev. C. M. Nichols. Some of the fruits of his labor have been recorded in the pages of the *Sailor's Maga-*



zine, and the record of others is on high. "I do rejoice," says the chaplain, "that I came here." Besides performing the ordinary duties of his chaplaincy, he has called the attention of the citizens to the importance of a Home for the sailor—a refuge from strong drink, and the strange woman, and the soulless man, who would lay the sailor in the gutter for an additional sixpence, and send him into eternity to hide the fraud of cheating him out of the earnings of his last voyage. The result as thus far developed is the formation of what is called the "New Orleans Seamen's Home Association," composed of some of the ablest and best mercantile and business men, who consider themselves pledged to the establishment of a Home that shall honor their city and bless the long neglected and most deserving carriers of her commerce.

### MOBILE AND THE BAY.

This chaplaincy, moreover, has lost nothing in its relative importance; and if, as is now rendered quite certain, the great railroad connecting the mouth of the Ohio river with the best seaport on the gulf of Mexico, is completed, with the immense exports and imports of Mobile, there will necessarily be a corresponding increase of ships and seamen, and an enlarged sphere of usefulness for a chaplain. The Rev. A. McGlashan has continued his labor in the city and bay during another season. In a recent letter he says, "The Lord has been pleased to smile on our feeble efforts."

Several interesting conversions have occurred to our knowledge, and we trust others have been brought to Christ of whom we have not yet heard. It is not uncommon to hear of, or meet with sailors who had been converted a year or two before, while attending the Bethel. And sometimes they write me from a distant port, telling what the Lord has done for their souls. The following is an extract from such a letter: "In regard to myself I must say, that I bless God that I ever went to the Sailor's Home in Mobile. It was the means of putting a stop to my mad career. I signed the pledge, and broke it, and this led me to think seriously on my situation, and devise some way of escape. I could see but the one way—*Give myself to God, and implore his assistance.* I attended your morning and evening services, and your stated meetings; and in secret I used to pray to Him that he would for Christ's sake have mercy on me, and forgive my sins: and although I did not make any public profession among you, yet I trust I came away from Mobile a new man. After we got outside, I, as in duty bound, showed my colors; and whenever it was practicable, held prayers night and morning: one of my shipmates, just from the hospital, and who, while there, had promised if God would spare his life, to give his heart to Him, joining me: and we used to have some happy times."

### SAVANNAH.

Under the auspices of the Port Society, the Rev. Thos. Hutchings, once a seaman himself, has continued his useful labors in the Mariner's Church another year. The Sailor's Home is still a fountain of living water.

### NORFOLK.

Out of the ashes of the Bethel church, destroyed by fire a few months ago, a neat and commodious chapel has arisen, at an expense of about \$8000. It has been paid for; a Sabbath-school and library have been gathered, and the services of a faithful preacher, the Rev. Wm. H. Starr, secured. A movement is now in progress for a Home to accommodate the 6000 or 7000 seamen annually in this port.

## CHARLESTON.

This city has been a favored spot for the operations of the Holy Spirit among seamen ; and we regret that the statistics of means employed and of accompanying success the past year, have not reached us in time to be recorded in this report.

## BALTIMORE.

The Rev. E. E. Allen has succeeded the Rev. H. Best as preacher to seamen in the Mariner's church at Fell's Point ; so that as heretofore the sailor is here directed to Christ. The Seamen's Home in Baltimore has a good and well-selected library, and many comforts as well as protection for the tempest-tossed mariner.

## PHILADELPHIA.

The Pennsylvania and Female Seamen's Friend Societies continue to act in harmonious and efficient concert in variously doing good to seamen and their families. Within the year ending December last, 1094 seamen enjoyed the benefits of the Sailor's Home. A new floating chapel has been erected, while the ministrations of the gospel to seamen have been well sustained in the Eastburn Mariner's church. Some hundreds of names have been added to the temperance pledge ; and several, it is believed, have been recorded in the Lamb's Book of Life.

## NEW YORK.

In addition to the old established Mariner's church and five other places of worship previously reported for seamen in this city, an "upper chamber" has recently been opened for German sailors ; so that each of the various nations here represented may hear in his own tongue of the wonderful works of God. And the sailors here converted, as in apostolic times, go everywhere preaching the word. Ten have recently thus gone forth from under the preaching of the Rev. O. G. Hedstrom, Swedish chaplain in the Bethel at the foot of Rector street. They have gone to France, Sweden and Finland ; to the banks of Newfoundland, to the western lakes, and the coast of the Pacific Ocean. *Instructive epistles these !* With the gift of tongues, and the guidance and graces of the Holy Spirit, what may they not accomplish in directing their fellow men into the path of life ! Some have gone home to persuade their friends to seek the same Saviour whom they have found in America. The work of distributing Bibles and tracts on shipboard and along the wharves is continued by the agents of the Bible and Tract Societies, and in increasing numbers seamen are calling at our office for the scriptures and religious reading. There is no abatement of the progress of temperance among them—the Marine Temperance Society now numbering over 23,000 members.

The temperance sailor boarding-houses are steadfastly and powerfully lending their influence in promoting their social and moral improvement. The Colored Sailor's Home, which the Society has occasionally aided in defraying the expenses of the wrecked and destitute, has been recently removed to 330 Pearl street, to a more commodious building, where it can better accomplish its humane object.

The Sailor's Home in Cherry street, owned by the Society, has been leased to Captain Edward Richardson for the next three years ; he paying a stipulated rent for the same, and the Society appropriating a definite and moderate sum for repairs, insurance, taxes, and shipwrecked and destitute seamen. The directors cannot too strongly express their sense



of the vital importance of this institution; and congratulate its friends in the prospect of its increasing usefulness under the judicious and kind management of Captain and Mrs. Richardson, who have the true interests of seamen so much at heart. The number of sailor-boarders for the year ending May 1st, 1849, is 3,635, and for seven years is 25,554. Over their minds and hearts, the morning and evening family worship, invariably maintained—the Wednesday and Saturday evening temperance and prayer meetings—the healthful social intercourse—the well adapted counsel and advice, are constantly exerting a life-giving influence, like that of the spring sun and showers on the meadows. “Bless God for the Sailor’s Home,” said one of its former boarders, “for I perceive through coming to the Home and watching a long course of consecutive providences, emanating from it, I am led to devote my future life to preaching Jesus and him crucified.”

### BOSTON.

The various institutions for the benefit of seamen in this city are sustained with no abatement of interest, and in some instances with an interest obviously greatly increased. The chaplains speak of their labors in a tone of grateful acknowledgment to Him that giveth the increase. The Sailor’s Home, under the superintendence of Mr. John O’Chaney, and the Mariner’s House, under that of Mr. Henry P. Curtis, continue to be fountains of blessings to seamen; the latter having had 1,625 sailor boarders the past year; and the former 2,617, or 6,297 within three years. Those friends who made investments here are receiving “an hundred fold,” for while they have dispersed blessings abroad, streams, like the waters of the Cochituate, have been flowing to their own dwellings.

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### Inland Waters.

During the year the American Bethel Society, who occupy the inland waters of our country, have increased their number of laborers, and extended their field. They have employed as chaplains for lake sailors, and missionaries for canal boatmen, FORTY LABORERS, at an expense of about \$10,000. The chaplains find encouragement in their work, at least equal if not superior to that which attends the labors of ordinary pastors; while the missionaries, whose service is in some respects similar to that performed by the colporteurs of the American Tract Society, have been led, in view of the manifest change in the external character of those with whom they come in contact, to exclaim “*What hath God wrought.*”

Of the additional laborers employed the past year, one was confined to the Illinois and Chicago canal, a field newly opened and presenting many encouragements to patient and persevering efforts.

Four were employed in the state of Ohio under the management and direction of an auxiliary, the Western Seamen’s Friend Society, which superintends that field; and it is but justice to the friends of the cause in that vicinity to say, they have more than realized the expectations cherished concerning them, in view of their acknowledged benevolence. They have sustained all the laborers in their field without assistance from abroad. A monthly magazine, called the “Spirit of the Lakes,” devoted to the interest of those who navigate the western waters, is published by this society.

With the same object in view, another society, denominated, “Western Boatmen’s Union,” has recently been organized at St. Louis, Missouri,

and has secured the services of the Rev. Charles J. Jones as chaplain. Mr. Jones having been "born again" on the ocean, and cradled and tossed on its bosom some ten years, has a deep sympathy with watermen. All these and kindred efforts are most heartily commended to the blessing of God.

### SAILOR'S MAGAZINE.

We are happy to know that this monthly periodical of some 6000 copies continues to be a favorite with seamen and their friends. Its thrilling narratives and incidents ; its earnest appeals and truthful sketches not only interest the mind, but find their way to the heart. Many a one who will not read a religious book, will sit for hours to hear the sailor tell what the Lord has done for his soul.

### FINANCES.

A considerable amount of money raised by the officers of this Society and expended on local objects in the places where raised, is not included in this report. The receipts into its treasury the past year, have been \$18,582.84 ; and the expenditures \$18,497.90. The Treasurer's account exhibits a more minute statement of the Society's finances, and gratifying evidence of its growing prosperity.

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### Summary Review.

A review of the labors of the year shows a most gratifying progress in the work of promoting the moral and religious improvement of seamen. Indeed it is doubtful whether the world furnishes another field, with the same amount of labor expended on it, which is now yielding a harvest so great, so rich, and widely beneficent as is the sea. A Bible, an evangelical book, a tract, is the means of the conversion of a sailor ; and that sailor at once becomes, without expense, a missionary to the ends of the earth. He carries with him neither purse nor scrip ; but the love of Christ shed abroad in his heart, the power of a godly example in his life, the tongue of the learned to speak a word in season to him that is weary, a boldness which knows no fear, a zeal which many waters cannot quench, a faith which fails not till the last plank is gone, and an obedience quickened and prolonged by the powerful principle of long established habit. The steamer, propelled by her powerful engine, does not with more strength and certainty speed to her distant port, than the sailor with his heart enlarged runs in the way of God's commandments. And whose labors, though humble and expenseless, are more efficient in making the moral wilderness like Eden, and the desert like the garden of the Lord ? A fine illustration is found in one of the Navigator Islands in the South Pacific Ocean, where principally through the instrumentality of two English sailors, the school house and the sanctuary stand side by side ; where a church of 80 members has been gathered, and in a village of 800 people, not a family neglects the morning and evening worship of God. So also with the labors of the sailor-missionaries in Sweden and elsewhere ; God is using their instrumentality to make the depths of the sea a way for the ransomed to pass over.



It is with grateful surprise and joyful anticipation that we review his way in the sea. His path is luminous with grace and mercy. Among those converted in a recent revival at sea, we find an officer—once a preacher of the old doctrine, *Ye shall not surely die*, and now promising to become a preacher of righteousness. A sailor coming down the Columbia river was reading his Bible, when light above the brightness of the sun shone into his soul. Another was led to Christ by a sermon preached on shipboard in the harbor of Honolulu. Another by attending a missionary meeting on Pitcairn's Island. Another by means of Doddridge's *Rise and Progress*, in the prison at Singapore. Another by reading the tract entitled "Justification by Faith." Another by reading the account of a sailor's conversion in the *Sailor's Magazine*. Another, a shipmaster, by hearing a few quiet remarks dropped by an old man in a prayer meeting. Others through the influence of *Sailor's Homes*. Others—the number will be known in the great harvest-day when all the sheaves will be counted—by the faithful labors of sailor-missionaries and chaplains on shipboard and on shore.

Great progress may reasonably be expected in this work of salvation. The temperance reform is opening a wide door of hope to the ocean wanderers. Hundreds, thousands of them no more think of drinking intoxicating liquors than they do of putting burning coals in their bosoms.

Many a crew can be found as ready to man a boat, and toil for hours as resolutely in rescuing the perishing from a burning ship, as did the crew of the "New World" in saving the passengers of the "Ocean Monarch;" and who, like them, on being offered liquor, would indignantly dash it overboard, demanding, "what kind of refreshment is that for such men on such an occasion? Water! water is what we want." As no one cause has been half so fruitful of evil to seamen as the use of intoxicating liquor, the effect of its removal is as life from the dead. It introduces them into a new world of manliness, of forethought and hope. And as they are eminently susceptible of religious impression, they constitute a most hopeful class for the appropriate efforts to bring them to Christ.

While, then, thanksgivings are due to Him who has crowned the year with his goodness, what encouragement have the friends of seamen for an energetic prosecution of this work! What encouragement to cast the bread upon the waters, when the promise and the providence of God assure both the eye of faith and of sense of its certain return!

**HEAVEN.**—If all the earth were paper, and all the planets of the earth were pens, and all the sea were ink, and if every man, woman, and child were a ready writer, yet were they not able to express the thousandth part of those joys that saints shall have in heaven. All the joy we have here in this world, is but pensiveness to what we shall have in heaven; all sweetness here, to that but bitterness.

**BODILY INFIRMITIES**, like breaks in a wall, have often become avenues through which the light of Heaven has entered to the soul, and made the imprisoned inmate long for release.

**CERTAINTIES.**—He who cannot find time to consult his Bible, will find one day that he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail.

**THE SABBATH.**—The happiness of heaven is the constant keeping of the Sabbath. Heaven is called a Sabbath, to make those who love Sabbaths long for Heaven, and those who long for Sabbaths love Heaven.

## The Dead of the Sea.

Extract from a sermon preached in the Roosevelt street Mariner's Church, New York, April 19, 1846, by the Rev. James W. Alexander, D. D.

(Concluded.)

REV. XX. 13:—*And the sea gave up the dead which were in it.*

IV.—*Consider the NEGLECT with which the dead that are in the sea have been allowed to go down into its depths.*

*Neglect*, of individuals or classes, is to be measured with some reference to their importance and value. Were the seamen who are daily perishing in the waters an idle, unprofitable, burdensome generation, we might perhaps let them drop away with less blame. But they sustain the trade of the world. Whatsoever is meant by that pregnant word *commerce*, involves the toils and dangers of thousands of mariners. To neglect them, is to cast from us the very instrument by which the gains of merchandise are acquired. The useful products, and the almost necessary luxuries, which are exchanged between continents and islands, are borne on their arms. The sails that fan all climates are guided by their sinews. There is not a delicacy or an ornament of commerce, there is not a wonder of art, there is not a transmarine medicine, there is not a transportation of Christian mercy, not a visit of holy friendship and affection, which is not in some sort entrusted to the hardy seaman whom we neglect. And when he *dies*, far from sight of land, he dies in the hard service of a civilization and refinement, which *use* him, and *abandon* him. The *soldiers* of the earth are many; but we can do without them. The day, we trust, is hastening on, which shall render obsolete their trade of blood. But the *sailor* we cannot do without. The more peace, the more commerce. The

progress of every science and art tends to bring a greater throng into the highway of nations. And the Gospel itself, as it begins to expand itself more largely over the earth, will claim for itself a Christianized seamanship, to dispense the word and the ministry of God among all nations. Mariners are then indispensable; yet these are they whom we have neglected. The sin lies at the door of Christendom. The son who leaves the maternal threshold to traverse the earth, is the one who should be furnished with means of life. But the Church has seen her children going abroad over all waters, and yet has done but little, and even that little but lately, for the spiritual good of the seaman. How long was it, before Christian watchmen even *missed* the sailor from church-assemblies? How long before means were used to furnish his sea-chest with the Bible? How long before a Bethel flag was hoisted, or a Bethel chapel built? This "Mariner's Church," rich as it is in blessings, has existed only 26 years. The origin of our present efforts dates no further back than 1817, when a few godly seamen of Rotherhithe, near London-bridge, began to pray under those colors which have since waved over so many clusters of believers. The societies of London and New York were later still. While we bless God for what has been done, and for the encouragement we have to proceed, we cannot but bewail the absolute destitution of the vast body of mariners. Immense portions of the Christian world take no cognizance of them as immortal beings. Congregations send up prayers, for years, without remembering those whose business is in the great waters. And the consequence is, that although no field of effort has yielded more fruit in proportion to labor bestowed, yet so vast is the amount to be compassed, that the great mass is not reached. Neglected mortals continue to plunge unprepared into eternity.

It would be a consolation to the



pallid, shivering seaman, as he spends his few last moments on the parting timbers, before the final plunge, to remember some word of promise—some hour of communion—some message from Christ's ministers—some precious sacrament: alas! what multitudes have none such to remember! They have come and gone for years to and from Christian ports, but they have found no Christian privilege there, for none has taken them by the hand, or led them to the house of prayer. A poignant sense of this neglect moved the founders of this Society to begin and prosecute their work. They were willing to snatch, if possible, from the double destruction of soul and body in shipwreck, at least here and there one among the thousands, who mount up to the heaven, and go down again to the depths, while their soul is melted because of trouble; all this being but the beginning of sorrows. Neglect of such will appear in its true light, when the sea shall give up the dead which are in it.

V.—Consider our MEETING IN JUDGMENT with the dead who are in the sea.

That hour is coming, and we should draw from it motives for our daily conduct. There are things which *may* or *may not* befall us in the future; but we must all stand before the judgment seat of Christ. What a day of revelation will that be of all our neglects and transgressions! and how little in the retrospect, will many of these things seem, which now occupy all our thoughts and passions! There is one coming, who will say to some, "Inasmuch as ye did it, not unto one of the least of these my brethren, ye did it not to me." The hour hastens. Behold he cometh, and every eye shall see him! Hear the beloved disciple: "And I saw a great white throne, and him that sat on it," (the shadowy vagueness of the representation only makes the approaching cloudy tribunal more fearfully sublime) and Him

that sat on it (no name is needed, for there is *one* object now for every eye; and one sound reverberates in every ear and through every cavern of earth and sea) from whose face the earth and the heaven fled away; and there was found no place for them." This judgment-bar is awful, is real, is approaching, is for us—you and I shall be attracted by irresistible fascination to that burning centre, and form part of that countless assemblage. Sinner! sinner! prepare to meet thy God! "And I saw the dead, small and great, stand before God"—before God! before him from whose presence heaven and earth just now, fled. The dead in all their races are there, of all tribes and nations, of every age, a ghastly multitude whom no man can number. All graves and sepulchres release their prisoners, of all time and ranks, from Abel downwards, to stand before God. "And the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it."

Now is the time of revelation from the mighty waters. Here are the deposits of solitary disasters, of thousands of shipwrecks, of vast fleets, and this through centuries of years. The faithful sea shall give them up, at the voice of the archangel and the trump of God. The voice that awoke Lazarus and the youth of Nain, and which unseals all sepulchres, shall find obedience in the seas. No matter what the variety of life or death, there shall be *one* rising again to look upon the face of God. How gladly would some call on rocks and mountains to cover them; or seek a deeper plunge into the concealment of the ocean! but no—

"Seas cast the monsters forth to meet their doom,  
And rocks but prison up for wrath to come."

Is it possible for me to urge on you a more solemn motive, than the anticipated awe of that day and

that appearance; when before the august throne, the sea shall give up its dead! How will it aggravate the solemnities of that bar, to behold multitudes who have perished for lack of knowledge, and after having been born in Christian lands, have died and gone to judgment without hope in God! And how will its sweeten the joy of Christ's people, to welcome from among the treasures of the deep, those who by our means have beheld the Bethel—welcome, and by our means have fled for refuge to the hope set before them in the gospel!

Other motives respect temporal things, but here is one which draws all its cogent influence from the coming eternity: and these are the motives which bear the test of reason and the Bible. The true touchstone of every feeling, word and act—of every labor, expenditure, enterprise and even pleasure—is the question: "How will it bear the light of that great white throne?" How will it stand in that presence which heaven and earth cannot endure? How will it confront the eyes which are like a flame of fire? How will it abide the judgment? There are ten thousand great things, which shall vanish in that ordeal, as stubble before the conflagration: name, riches, honors, learning, professions. And there are *little* things, which shall abide the day of his coming: such as a cup of cold water—a visit of mercy—a look of helpful affection—a weeping with them that weep. Think you in that second advent, Christ will disregard the humblest contribution to the salvation of poor mariners? Think you, when the sea shall give up the dead which are in it, and among them some whose souls have been saved by your instrumentality, that He who sitteth upon the throne will look on with indifference! Nay, my brethren, his loving eye will be a recompense for a life-time of labor.

And you, my respected friends, who live upon the ocean—for it is *your* cause I plead—you also shall

be with us. It may be that *your* bodies shall be among the relics of the great waters. Though you may expire among the stormy waves, yet if Christ is yours, and if in that day you should meet with any who have aided you on your heavenward progress, methinks the joy will be reciprocal, and the union of praises great, to Him who hath loved us and made us kings and priests. And though your earthly career may have been stormy, and though you may have come through great tribulation, all sorrow will be forgotten, when you have washed your robes and made them clean in the blood of the Lamb.

Fix then in your minds the certainty of this revealed, this momentous event—that the sea shall give up its dead—that it shall give them up in vast number—that it shall give up those whose death has been such as to need all the consolations of religion; yet many who from neglect have not enjoyed them. Look forward to this grand reality, and suffer it to sink into your hearts as a motive.

Let this great commercial city know, that inasmuch as her wealth is from the abundance of the seas, she shall have a judgment to meet, when the sea shall give up its dead. In our pride we may grow like ancient Tyre: the parallel is striking: "O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty." Let the men of our western Tyres know, that the day is coming when it will be less matter of congratulation, to know that her "wares went forth out of the seas," to "enrich the beings of the earth," her "merchants" being "princes"—than that some of her gains by the sea had been bestowed on the cause of Christ among seamen. The waves shall restore to adventurous merchandize none of the wares or the gains of successful traffic, none of "the fine linen with embroidered work from Egypt," nor the "blue and purple,



from the isles of Elisha," nor the "emeralds, purple, coral and agate," nor any of all the items in that rich prophetic inventory; but they shall restore *the dead* and with them, accompanied with gracious and glorious remuneration, all the good thoughts, words and deeds bestowed on those dead. The ransomed sailor shall rise to bless you. His widow and his children shall bless you. Your most hidden prayer, your most despised mite, your left-hand alms, shall be poured back as from God's horn of plenty into your bosom, as with a full measure, shaken together and running over. For with what measure ye mete, it shall be measured to you again. And *thy Father*, and the Father of the desolate mariner, who seeth in secret, himself shall reward thee openly.

For the same solemnities in which the sea shall give up the dead which are in it, will witness the gracious proclamation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!"

#### Temperance among Seamen.

Temperance meetings continue to be held weekly, both at the Mariner's Church in Roosevelt street, and at the Sailor's Home. The attendance of seamen is increasing; a deeper interest is awakened, and more sign the pledge of total abstinence than heretofore. In these meetings the minds of seamen are frequently impressed with the importance of Temperance, and they resolve at once wholly to abstain from all intoxicating drinks. An account of one of these meetings will show the manner in which they are conducted, and the influence they produce among seamen. Take the one held on the 13th of last February, though it was not more interesting than others that might be mentioned.

After reading the Scriptures and prayers, the usual manner of opening these meetings, several short

and pertinent addresses were delivered. The first was by Mr. A. of Brooklyn. He gave an affecting and painful recital of his own experience. He said he had once being a professing Christian, and a member of the church. Being persuaded to partake of an oyster supper with a number of friends, under the pretence of sustaining a public house which was to add greatly to the rising prosperity of the village, he partook freely of the intoxicating cup. From that convivial occasion he began his downward course, and continued it till he was expelled from the church, and had reduced himself and family to utter destitution. There the Temperance Reform found him. From that state of degradation it raised him and his family to competence, comfort, and happiness. From his example he warned the incipient tipler, and encouraged the inebriate to retrace his steps.

After him, Captain Clarke made some thrilling remarks on the perils to which intemperance exposes the sailor at sea. Many vessels, he said, had been lost, and many crews had perished in the deep by this vice alone. He had lately come near being wrecked himself. In a violent gale his vessel was dismasted, was in great danger, and would have been lost, had not the crew been sober men. But as it was, he brought the vessel safe into port, for which he was honorably rewarded. He exhorted his seafaring brethren to sign the pledge, and keep it. This would save them from degradation on shore, and disasters at sea, which arise from intemperance. His remarks were received with warm applause.

He was followed by Mr. McDonnell, who commenced by remarking that he did not know till a few evenings before, that Temperance Meetings were still held at the Mariner's Church, as he had been residing many years away from the city.—He at once resolved to attend, not for the purpose of making an address, but to hear others advocate the cause of Temperance. He had

a great regard for the Mariner's Church, but of that he would not then speak. He said he felt a deep interest in the welfare of seamen. He was not a sailor, though he had been to sea. Many years ago he boarded in a sailor's boarding-house, and thus mingling with seamen, hearing their statements of hardships and perils on the ocean, observing the noble, but abused traits of their character, and the wrongs and abuses practised upon them on shore, his sympathies were warmly excited for that class of men. It pained him to see how they were led into intemperance, made drunk, and robbed of their money. He mentioned the case of a sailor that came under his own observation. The sailor returned from a voyage with considerable money, which he put into the hands of his landlady for safe keeping. One day he asked her for some money: she scolded him roundly for wanting it, and gave him half a dollar. He went out, and returned intoxicated. She abused him, called him hard names, and said she would warrant he had been robbed of the sixty dollars she let him have in the morning. He was not so drunk as not to know that this was false, and ventured to remonstrate. "I don't remember that you gave me sixty dollars, did you?" "Did I," said she, "yes, I did," and taking up and brandishing a carving knife in a threatening manner, effectually silenced the poor sailor. He added that many similar cases occurred formerly, and he did not know but they occurred still; but if sailors would only keep sober, they would not be exposed to such impositions.

His remarks, expressed with deep feeling, and mingled with religious sentiments, made an excellent impression, and drew many tears of sympathy for the poor sailor. A number then came forward and signed the pledge.

After Mr. Mc'Donnell took his seat he was asked the cause of his special regard for the Mariner's Church. He said when he was a young man he attended it steadily

for several years. It was under the gospel in this church that he obtained impressions on the subject of religion, which never left him till he found the Saviour, and obtained redemption in his blood. He believed God had forgiven his sins, and he enjoyed peace through our Lord Jesus Christ; and he felt a special regard for the church which had been the means of so great a blessing to his soul. He was now striving to do all he could for the benefit of his fellow-men.

HENRY CHASE.

ANECDOTE OF A NEWFOUNDLAND DOG.—A gentleman connected with the Newfoundland fishery was once possessed of a dog of singular fidelity and sagacity. On one occasion, a boat and crew in his employ were in circumstances of considerable peril, just outside a line of breakers, which, owing to some change in wind or weather, had, since the departure of the boat, rendered the return passage through them most hazardous. The spectators on shore were quite unable to render any assistance to their friends afloat. Much time had been spent, and the danger seemed to increase rather than diminish. Our friend, the dog, looked on for a length of time, evidently aware of there being great cause for anxiety in those around. Presently, however, he took to the water, and made his way through to the boat. The crew supposed he wished to join them, and made various attempts to induce him to come aboard; but no! he would not go within their reach, but continued swimming about a short distance from them. After a while, and several comments on the peculiar conduct of the dog, one of the hands suddenly divined his apparent meaning: "Give him the end of a rope," he said, "that is what he wants." The rope was thrown—the dog seized the end in an instant, turned round, and made straight for the shore, where a few minutes afterwards boat and crew—thanks to the intelligence of their four-footed friend—were placed safe and undamaged.



# NAVAL JOURNAL.

## DISASTERS.

Schr. *Middlesex*, from Mobile for New Orleans, struck a snag near Pass Saluda, 8th May, staying in her bow. She sunk in about ten feet water.

Schr. *J. P. Bickley*, hence for Philadelphia, went ashore during the late gale, Cape Henry bearing N. by E. distant 10 miles. Vessels a total wreck.

Schr. *Odeon*, of and from Harrington for Boston, was fallen in with 16th May, 60 miles south Mount Desert, and the crew and two passengers taken off.

Brig *Cambrian*, Walter, from Bahama Islands, bound to Baltimore, cargo salt, lead, &c., two families from Jamaica, went ashore night 5th May, 1 1/2 miles south of Cape Henry; mate and one seaman drowned.

The Sir John Franklin has brought to Auckland Capt. Walden, the first and second officers and crew of the brig *Tim. Pickering*, of Salem, wrecked on the Island of Ovalau.

Schr. *John Randall*, from New Orleans 14th March, for Sisai, in going down the river same night, the tow boat *Diana*, coming down soon after with a tow, ran foul of her, and sunk her in five minutes.

Schr. *Omrak*, of Kingston, dismasted, full of water and abandoned, was fallen in with Feb. 17th, by schr. *Tyro*, for New Orleans.

The steamship *Fanny*, Scott, at New Orleans, reports the schr. *John W. Herbert*, Lewis, arrived at St. Joseph's Island 24th March. Further reports that she was totally destroyed on Aransas Bar 29th.

A schooner, said to be the *Thos. Russell*, of Cape May, bottom up, was boarded 31st March, five miles from land, by pilot boat *Coquette*. There were five persons inside, who perished before they could be rescued.

Ship *Duchesse D'Orleans*, Richardson, of this port from Haye, 16th March, lat 44. 30, lon. 52, in a gale from S. E. lost overboard two men. March 31st, off the Eddystone, was in contact with Dutch galliot *Harmonia*, from Samos for Amsterdam; the H. carried away all her masts, took from her the captain and crew, lay by all night, but in the morning she was not to be seen.

Brig *Martha Hannah*, of St. John, N. B., water logged and abandoned, was fallen in with 23d March.

Brig *Martha Harrison*, of St. John, N. B., water logged and abandoned, was passed March 23d.

We understand that the schr. *Amanda F. Myrick*, Bugbee, came ashore last week, about four miles N. of Barnegat Inlet, and bilged.

Schr. *Rio Grande*, hence for Philadelphia, was dismasted in the gale 27th March. She was fallen in with 30th, and the crew taken off by schr. *Alfred Exall*, at this port.

Barque *Verona*, Trundy, of this port, from Newport, Wales, for New Orleans, was fallen in with, no date, by Sp. polacre schr. *Adriano*, Capt. Oliveira y Barb, from Havana for Marseilles, in a sinking condition, having between nine and ten feet water in the hold, which was

hourly gaining on them, and the pumps being rendered useless by previous working. Capt. T. with his wife and the crew, fifteen in all, went on board the *Adriano*, which arrived at Gibraltar March 28th.

Schr. *Linnell*, Brown, of Thomaston, was lost on the reef of Saona, 27th March.

Barque *Buriel*, M'Intyre, of Bristol, R. I., was lost on Saona Reef, night 24th March.

A sloop from New York for Connecticut river, struck on a reef off Clinton, 14th April, the wind blowing fresh at the time, and immediately sunk.

Brig *Sarah C. Huse*, Shed, of Philadelphia, from Charleston for Boston, sprung a leak 19th April, and on the 23d was abandoned, full of water.

The Am. brig *Highlander*, from Boston for Havana, struck on Abaco, near Cherokee Sound, 21st April, and soon went to pieces.

Fr. barque *La Fauvette*, Carnet, from Port Vendres, for this port, went ashore 27th April, at Squan Beach. She lay bow on, and had filled.

Schr. *Only Daughter*, struck upon Bearse's Shoal, off Monomoy Light, night 28th April, and filled with water.

Schr. *Pilot*, of and for Portland, from Cardenas, dismasted but a short time, was fallen in with 1st April.

Ship *John R. Skiddy*, Shipley, at this port from Liverpool, April 18th, was run into by Br. brig *Desdemona*, from this port for Sligo; took from her the captain and crew, she being dismasted and in a sinking condition.

Steamboat *S. M. Williams*, Baldwin, from Brazos River for Galveston, was totally lost, 12th April, on Galveston Island, twelve miles from the city.

Schr. *Mary Maria*, from Boston for St. Thomas, experienced the gale 25th and 26th April, which caused her to leak, and obliged the crew to abandon her.

Schr. *Hunting Creek*, of and from Eastern Shore for Norfolk, was capsized morning 15th April, off Old Point; captain and crew taken off by a Staten Island sloop.

The brig *Centurion*, from Cardenas bound to New York, ran ashore 7th April, at 4 A. M. on the Sombreros, and immediately bilged.

Schr. *Mary D. Scull*, from Baltimore for Boston, sprung a leak in Chesapeake Bay, 19th April. When in two fathoms water, sunk.

Brig *Home*, of Boston, from Attakapas for this port, was abandoned 1st April.

Schr. *Cutler*, Bibber, of Portland, at this port from Cardenas, reports,--22d April fell in with the wreck of the schr. *Ocean Queen*, of Sippican.

A coal loaded schooner, whose name has not transpired, sunk May 5th, off the Brandywine Buoy, whilst beating down.

## MISSING VESSELS.

Schr. *Buena Vista*, Lynch, cleared at Port Waltham, Va., 21st April, for Philadelphia.

We learn from the Yarmouth Register, that the new schr. *Empire State*, Jenkins, of Wellfleet, from Norfolk, March 27th, is missing.

Schr. *Convey*, Parker, of and from Washington, N. C., for this port about 20th March, has not since been heard of.

Sloop *Long Island*, Vail, of Greenport, from Newbern, N. C., for this port about 20th March, has not since been heard of.

Barque *Allen Potter*, Hutchings, of Stephens, N. B., sailed from Baltimore about Nov. 8th, for Liverpool, and has not since been heard from.

### NOTICES TO MARINERS.

Hydrographical Office,  
Washington, April 16.

NOTICE OF A SHOAL.—Gentlemen: Be pleased to publish the accompanying letter from Com. Goldsborough, U. S. N., and oblige yours, truly,

M. F. MAURY.

Panama, March 9, 1849.

Dear Sir,—I have just been told of the existence in this harbor of a very dangerous shoal, and it is not noticed by Sir Ed. Belcher, nor, as far as I can ascertain, by any other person who has published the result of his survey of these waters; and, as it lies directly in the way of vessels running for the anchorage, I have thought it proper to communicate to you the facts I have learned concerning its locality, &c.

Its true bearing from the Cathedral of the town, (and the Cathedral's situation is quite central,) is E. by S.  $\frac{1}{2}$  S., distant 3 miles  $3\frac{1}{4}$  cables' length, and the depth of water upon it, is just two fathoms. The shoal itself is not very extensive; on the contrary, it is rather small than otherwise.

Capt. Stout, in the employ of Messrs. Howland & Aspinwall, is my informant, and he derived his information from an English Government vessel now re-surveying this harbor and the contiguous coast, by the officers of which vessel the shoal was first discovered. From all I can gather, I have not the slightest doubt as to the existence of this danger; nor do I entertain any question as to the correctness of the above bearings, distance and depth.

In great haste, yours, very truly,

L. M. GOLDSBOROUGH.

Lieut. M. F. MAURY,  
Superintendent of Observatory, &c.

### LIGHT-HOUSES ON CAPE OTWAY.

Colonial Secretary's Office,  
Sydney, October 20, 1848.

His Excellency the Governor directs the publication, for general information, of the subjoined memorandum respecting the Lighthouse which has recently

been erected on Cape Otway, in Bass's Straits.

The Lighthouse on Cape Otway, Bass's Straits, lat. 28 deg. 51 min. South, lon. 143 deg. 29 min. East, having been completed and lighted on the 29th August, 1848, a light is burning, and will continue from sunset until sunrise.

The Reef off Cape Otway is one half to three-quarters of a mile distant, bearing Southeast to Southwest, and extends one and a half miles westward.

The Lighthouse is erected on a cliff 251 feet 6 inches above high water mark; the supporting column is 45 feet high, and the lantern 7 feet high.

From high water mark to the centre of the light is 300 feet.

The light is a revolving catoptric of three groups of lamps, each group containing seven lights; the entire revolves round once in two minutes thirty-nine seconds, showing a flash of light of three seconds' duration, and fifty seconds of darkness.

It is estimated that the light will be seen eight leagues.

(Signed,)

HENRY GINN,  
Clerk of Works.

GULF OF FINLAND.—A Reef having grown up N. E. by N. (magnetic bearing) from the north end of Hogland, the lower Lighthouse bearing S. W. by S., distant half a mile, on which there is a small patch of twelve feet water, it is necessary to give the Lighthouse a berth of at least one mile on the above-mentioned bearing, when passing north of that island.

Bremen, April 15.

BUOYS IN THE WESER.—By order of the Government, the following Buoys in the river have been taken up, viz.: "W. A." "W. B." "W. C." "Double Eagle, Doppelt Adler," "Double Cross, Doppelt Kreutz," "W. 1." "W. 2," but it is understood that the outward Buoys No. 1 to No. 10, will remain, by which the departure of vessels with river pilots on board will not be prevented.

The Lighthouse recently erected in the river Delaware, opposite Fort Mifflin, was lighted 13th inst. for the first time.

### LOST AT SEA.

From on board the Br. Bark *Albert*, March 28th, the second mate.

From on board the Schr. *Abby*, April 20th, Captain Marble.

From on board the Brig *Celestine*, Feb. 12th, one seaman.



## NEW YORK, JUNE, 1849.

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### Anniversary Meeting.

The 21st Annual Meeting of the American Seamen's Friend Society was held in the Broadway Tabernacle, New York, on Monday evening, May 7th, 1849.

P. Perit, Esq., President, in the chair.

A hymn, prepared for the occasion by the Rev. William B. Tappan, was sung by the large congregation, and the Rev. Dr. Ferris led in prayer. An abstract of the Annual Report was presented by the Rev. J. Spaulding, one of the secretaries, and the meeting was addressed by the Rev. James Scott, D. D. of Newark, N. J., the Rev. R. S. Storrs, Jr., of Brooklyn, Mr. Wm. G. Baker, a sailor, and the Rev. E. Beecher, D. D. of Boston, Massachusetts.

The themes of the speakers, in the order of their names, were the importance of this Institution to seamen, to society generally, and to the world;—the obligations to support it as a part of the great system of benevolent operations;—the claims of the sailor from a consideration of his privations, his temptations, his influence on pagan shores, and the value of the soul;—God's interest in the sailor, and purposes of mercy to the world in making him an intelligent and faithful executor of his great designs. *It was a blessed meeting.*

The Tabernacle choir also im-

parted interest by its appropriate and impressive music.

After the benediction had been pronounced by the Rev. Mr. Parker, of New York, the Society was called to order, votes of thanks were passed to the speakers and the choir for their services on the occasion, and trustees were elected for the ensuing year.

### Ocean Melodies.

This is the title of a small volume containing 360 hymns and 76 appropriate tunes, compiled by the Rev. P. Stow, preacher in one of the mariner's churches in Boston. Its design is by introducing pure and healthful melodies to supplant the degrading songs of the sea. It will be difficult to drive thence many of those songs, and still more difficult to destroy their unhallowed impressions. But the object is worthy of nine hundred and ninety-nine unsuccessful efforts, if they have contributed in the least to make the thousandth succeed. And complete success is certain, for the new song which is to go up from the sea is both the key note and the chorus of the millennial anthem.

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**“Waft, waft, ye winds, the  
Story.”**

Another sailor missionary has been commissioned by the board of the American Seamen's Friend

Society for Sweden,—John Lindalius. Gottland, an island in the Baltic, is his native place. He is now on his way home to tell his wife, and two children, and sea-faring countrymen the story of the redemption he has found in America. As from the other sailor missionaries in that land, so also from him we expect to hear good tidings.

#### Canton Chaplaincy.

Intelligence as late as Jan'y 27th, has been received from the Rev. Mr. Loomis; at which time he was prosecuting his work with much vigor and success. He thinks the enterprise of establishing a Bethel at Whampoa will succeed beyond a doubt. He had raised for this purpose, some sixteen hundred dollars, and had not called on either the American or English merchants. About \$5000 will be needed; and after the liberal example set by the seamen, no doubt the merchants and others will meet the call generously.

#### REPORT OF SUBSCRIPTION FOR A SEAMEN'S BETHEL AT THE PORT OF CANTON.

(Continued.)

##### Sir Edward Ryan.

Capt. J. I. Triggs, \$10—H. Moore, first officer, 5—J. Hariside, second officer, 2. Total, \$17.

##### Viscount Sandin.

Capt. E. G. P. March, \$10—John W. Roy, first officer, 4—Mr. Smith, second officer, 2—J. Barrow, 1—F. Koch, 3—F. Gray, 2—H. Plunket, 50 cts.—M. Grisdale, 1—J. Myers, 1—J. Vice, 1—J. Babb, 50 cts.—J. Dunkin, 50 cts.—C. Christian, 1—J. Morrison, 1—T. Murry, 1—G. Domino, 50 cts.—J. Thompson, 1. Total, \$31.

##### Anna Robertson.

Capt. Munroe, \$10—A. Lawley,

2—J. G. Young, 1—T. Chiverton, 1. Total, \$14.

#### Scotland.

Capt. A. Ritchie, \$10—Geo. Davie, first officer, 3—A. Hunter, second officer, 2—W. Muir, 1—J. Bickford, 1—S. K. Simpson, 1 50—J. M. Kirdy, 1—J. Cochran, 1—Wm. Vallock, 1—N. M'Larty, 50 cts.—D. Curry, 50 cts.—I. Marr, 50 cts.—James Scott, 1. Total, \$24.

#### Rajasthan.

Capt. S. Paterson, \$6—James Manson, first officer, 2—J. M'Arthur, second officer, 1—J. Graham, steward, 2—A. Brown, sailmaker, 2—J. Miller, carpenter, 4—J. Ferguson, seaman, 1—J. Kenzi, 1—J. Izot, 1—A. Sillas, 1—J. McMillan, 1—J. Cooper, 50 cts.—W. Carrell, 1—S. Anderson, 1. Total, \$24 50.

#### New Margaret.

Capt. W. Ager, \$5—W. Beeby, first officer, 2—J. Sparks, second officer, 1—M. Rosie, carpenter, 1—W. Sargent, steward, 1—Ten Seamen, 5. Total, \$15.

#### Samarang.

Captain Buckle, \$20—H. Hayter, first officer, 5. Total \$25.

#### Blackfriar.

Capt. J. Williams, \$5—T. Mann, first officer, 10—T. Barras, second officer, 5—F. Codner, third officer, 4—P. Massett, seaman, 1—D. Crawley, 1—J. Rees, 1—A. Lawton, 1—J. Collaghan, 1—W. Down, 1—W. Mitchell, 1—J. Williams, 1—H. McDonald, 1—J. Blacklock, 2—D. Billirs, 1—J. Biddle, 50 cts.—W. Thompson, 50 cts.—J. B. Wells, 50 cts.—G. Edwards, cook, 1. Total, \$38 50.

#### Elf.

Capt. Lyell, \$12—Mrs. Lyell, 2—J. Lyell, first officer, 5—C. Scott, second officer, 2—J. Gunner, seaman, 1—U. Whittaker, 1. Total, \$23.

#### Bucephalus.

Capt. T. Skinner, \$7—R. Ferguson, first officer, 5—S. Crickner,



second officer, 3—J. Fergusson, carpenter, 2—H. Jennings, steward, 1—Fifteen Seamen, 15 50. Total, \$33 50.

*Albion.*

Capt. C. Gardner, \$5—J. Clark, first officer, 2—H. Farlin, second officer, 1—C. Ricks, carpenter, 2—J. Perrinton, boatswain, 2—J. Walin, sailmaker, 1—J. Powers, steward, 2—R. Gressel, cook, 1—F. Harrison, seaman, 1—W. Ellis, J. Roberts, 1. Total, \$19.

*Charlotte.*

Capt. L. Thomas, \$5—Mr. Moate, first officer, 5—G. D. Protherse, second officer, 5. Total, \$15.

*Wm. Stewart.*

Capt. Wm. Jamieson, \$5—Mr. Thompson, first officer, 2—J. Fisher, second officer, 2—T. Moore, boatswain, 1—D. McNeil, sailmaker, 1—G. Gilmore, steward, 2—J. Pepper, cook, 1—J. Leveson, seaman, 1—J. Brown, 1—J. White, 1—D. Neil, 1. Total, \$18.

*Favorite.*

Capt. T. Webster, \$2—B. Crampton, first officer, 1—C. McYahan, carpenter, 1—F. Bunce, 1. Total, \$5.

*Island Queen.*

H. D. Brown, first officer, \$2—H. Barkromy, second officer, 2—C. Tobias, 1. Total, \$5.

*Clifton.*

Capt. Kettlewell, \$10.

*Surge.*

Captain Maurice, \$5—Mr. Jarvis, first officer, 2—Mr. Keen, third officer, 1—Mr. McFarlane, carpenter, 1—Seamen, 6 25. Total, \$15 25.

*Joshua Bates.*

Capt. T. C. Stoddard, \$25—Ship, 10—H. Gair, passenger, 5—P. Rathbone, 5—H. Hanson, first officer, 5—Wm. Welch, second officer, 2—P. Evans, carpenter, 2—R. Hicks, steward, 2—W. Anderson, cook, 2—A. F. Fulton, seaman, 1—J. Conner, 1—S. Williams, 1—C. Wilson, 1—J. Hanson, 1—J. Aulat, 1—C. Jackson, 1—J. Ross, 1—J. Johnson, 1—J. Striney, 1—G. Jones, 1—C. Wilson, 1—J. Childs, 1—J. Riggs, 1—A. Sykes, 5. Total, \$77.

*Charles.*

Capt. T. Andrews, \$25—T. A. Harris, first officer, 5—G. A. Edes, second officer, 5—Wm. Sutton, steward, 2—T. Henry, cook, 2—E. Moore, seaman, 1—D. Cane, 1—J. Mears, 1—D. Murphy, 1—R. Lawrence, 1—J. Lemmons, 1—H. Gallagher, 1—G. Smith, 1—C. Moss, 1—D. Davisson, 1—H. Saltar, 1. Total, \$50.

*Congress.*

Capt. F. B. French, \$25—Henry Caswell, first officer, 5. Total, \$30.

*Ann Maria.*

Capt. W. H. Osgood, \$20—J. Trask, first officer, 2—C. Smith, carpenter, 1—R. H. Blackwood, seaman, 1—W. Strafford, 1—W. Smith, 1—John Smith, 1—Geo. Antonie, 1—N. Wilson, 1—W. Jackson, 1—L. Johnson, 1—E. Knammers, 1—W. Wallace, 50 cts. Total, \$32 50.

*Vancouver.*

Capt. D. S. Fuller, \$25.

To be continued.

**Report from the Sailor Missionary at Stockholm.**

This autumn before the navigation ceased, I had an opportunity of perceiving the word of the Holy Spirit in the most sensible way wrought upon the heart of a sailor, by the name of Dyberg, a distant relation of mine. He had at a period not far distant, become anxious about the state of his soul, in consequence of a conversation with me, after which he left this place. During his voyage he frequently meditated on the word of God, which he had been recommended to study; and it was not more than within a fortnight, that the spirit of the Lord opened his mind so that he could understand the gospel truths,—was taught by the precious Word to know his Saviour, and through faith in Him obtained peace with God and his own conscience. When he returned to this place, he was very happy and felt much joy for the grace of

God, which was granted him, that his heart overflowed to such a degree that he spoke in many words, and amongst other things uttered the following:—"I labored a long time, and tried in my own strength to satisfy my evil conscience, but it was not quieted; it could not be satisfied, till by the Word of God I was made acquainted with Jesus as my Saviour; and now I am so happy that I do not know how to express it. My great desire is now only to be able to bring my fellow creatures to the same happiness of which I am a partaker."

I will now try to make the seafaring people as well as those of my house and relations acquainted with Him, who is the way, the truth and the life. In a spiritual sense there is much darkness in my native place, but praised be God! there is one at least, Nicolaus Persson, (a sailor like myself) who was aroused to consider the spiritual state of his mind by the *Colporteur* Petterson, and it will be a cheering thing to converse with him, and jointly work for the good of my fellow creatures. That the account of this sailor is true, I can testify by a letter from him, which I received lately, where he greatly praises the grace of God in Christ, as the only foundation for salvation, and reject all his own works, as means of obtaining salvation. His words are these: "Could I pray in such a manner that the earth quaked, and the angels trembled, still I could not be saved: no! salvation is alone obtained for the merits of Jesus Christ. But since I have found salvation through Christ, I will try to resemble Him in my life, walk so as to please Him who died, and is risen again for us. And," added he, "I have often rejoiced, and thanked God, for having sent his servants, though poor in appearance, even among the sailors, to invite them to the marriage of the Lamb." Oh! that they would only come. Several others, as well sailors as other people from the country, with whom I have had spiritual conversations, have for the moment been appa-

rently affected, and uttered, "When we come home, we will read the Word of God with assiduity." The Lord alone knoweth how they have succeeded. May the Lord our God bless the seed, though he that sowed it was weak and of little importance, yet according to his Word, it cannot be without fruit.

The number of Bibles and New Testaments sold during this last quarter, amounted to 159 copies. And now I will finish by imploring the abundant blessing of God upon your Society and its noble endeavors for the good of your fellow-creatures. The Lord establish the work of our hands upon us, the work of our hands establish thou, oh Lord!

A. M. LJUNGBERG.

Stockholm, Jan'y 15, 1849.

"PENNSYLVANIA SEAMEN'S FRIEND SOCIETY" and "FEMALE SEAMEN'S FRIEND SOCIETY."—These two Societies are happily acting in concert in the city of Philadelphia for the benefit of seamen. We have room only for a simple acknowledgment of the receipt of their Annual Reports, and to bid them a hearty "God speed."

DANGER FROM WITHIN.—Luther used to say, "I fear more what is within me, than what comes from without: the storms and winds without do never move the earth, it is only vapors within that cause earthquakes."

CHINESE MAXIM.—The fish dwell in the bottom of the waters, and the eagles in the sides of heaven. The one though high may be reached by the arrow, and the other though deep may be angled; but the heart of man at only a cubit's distance cannot be known: heaven can be spanned, earth can be fathomed, but the heart of man cannot be measured.



For the Sailor's Magazine.

### Chaplain in the Mediterranean.

U. S. SHIP JAMESTOWN, )  
Bay of Palermo, March 25, 1849. }

Dear Sir,—The great excitement here in the expectation of immediate contest is not favorable to a spiritual movement among our liberty-loving jack tars. It is in vain that I tell them not to swear at the king of Naples, and commit murder so often in heart, by wishing to cut his head off, string him up, and all that. I can truly say, however, that they appear very well disposed to have preaching; they listen well, they meet me very kindly in my going about to talk with them, and I see that many of them read the tracts which I distribute to all who come up for them. I am here but for a short time and cannot carry out any well arranged plans for doing them good; but I see that much might be done for the spiritual profit of the men with their own ready co-operation by means of bible classes on the Sabbath, and classes for other studies during the week. Were I to become navy chaplain I would most certainly join these two duties to the office of preaching—endeavor to benefit the sailor in some practical branches of knowledge, as well as in matters of religion. I have been deeply interested in what I have seen aboard the British men-of-war. There they have classes daily for the midshipmen and for such of the men also as wish to learn the common English branches. They have a good library for the men and on the Sabbath hold bible classes among them; five on board the ship I visited. It is only a few months since that the regulation against distributing tracts and bibles in the British navy was repealed, and already I am assured a new interest is felt among the men in connection with the efforts of pious officers. I am assured also that a very great change is manifest during the last few years among the officers in respect to

profane swearing and other vicious habits; these are now most courageously discouraged, not opposed as before by merely a feeble voice here and there, but resolutely voted down in most of the ward-rooms of the service. I cannot go into all the details of facts given me by my informant, nor could his observation extend to all the ships of the British navy; but the evidence of improvement within the last few years, and the encouragement now given to all good efforts for the seamen are in the highest degree cheering to the hearts of Christians.

I find Palermo a most important field of labor for an American chaplain. In the confusion of the times when the consul and the merchants are packing up their valuables to save them from the bombardment, I cannot get at all the information I could desire, but you will see from the following that the place is important for us.

*Number of American vessels, crews, &c., arriving at and departing from the port of Palermo, from January, 1844, to December, 1848, inclusive.*

Years.	No. of arrivals.	Crews in		Crews out		Tons.
		Am.	For.	Am.	For.	
1844	69	569	148	569	150	18,524
1845	77	594	172	540	174	20,995
1846	91	725	164	704	165	23,568
1847	96	965	161	903	160	25,928
1848*	89	2598	183	2582	181	25,737
Total,	422	5451	833	5298	836	114,752

\* In the year 1848, the crew of the frigate United States is reckoned twice. For the four years previous, there was no American man-of-war here.

But few of the vessels came here direct from the states. They come from all parts of the Mediterranean to fill up with fruit on return voyage, and are found here from first November to first April, except during these six months there are very few arrivals. But if the chaplain stationed here should acquire the language and set himself judiciously to work for the good of

the Sicilians, he could in course of a few years accomplish a vast amount of good. The field is far more promising than Greece, or Asia Minor, or Palestine. It should be occupied by all means by an American, inasmuch as our nation is the model after which these poor oppressed Sicilians are endeavoring to frame their state. The English are unbounded in their generosity to southern Europe in the Bible cause; there are also many devoted Christians among these who privately do much good; but an English clergyman, acting officially, has to contend with overwhelming prejudice against his nation. At this time the populace are furious against the English and hoot the officers in the street, inasmuch as they think themselves betrayed by them in the negotiation with the king of Naples.

There is very much to deplore in the character of the poor Sicilians; but I think they have been grossly misrepresented in the leading English papers, that they well deserve their freedom, that their cause is a sacred one, that they will do well with their new government if they succeed in this contest, and that light and truth in respect to religious matters are already making considerable progress among the clergy. You see by the statistics I send you that our trade here is steadily increasing; the rush to California caused some diminution in 1848, but the prospect now is that we may find a market here for our manufactures hitherto undersold by the English. As we become better known to the people our trade, already greater than the English and French, will continue to increase. I am satisfied from careful inquiry that this port affords a much better field for our benevolent societies than either Marseilles, Genoa, Leghorn, Naples, Venice or Triest. Other circumstances may make Tuscany a more important field at this moment for the great protestant interest, but this I think ought certainly to be occupied by an American chaplain.

It must be considered, moreover, that in these old Catholic countries literature and manners are very much looked to among people of influence. The *ignorant* clergy are most thoroughly despised; the *cultivated* still wield tremendous power; and a protestant preacher here should be fully qualified to appreciate the sources of their power in knowledge of the world. Without piety and great strictness of life all accomplishments would of course be in vain; but with these they carry great influence for good.

Ever truly yours,  
G. H. H.

#### Seamen's Chaplain's Report.

New Orleans, April 7th, 1849.

It is now nearly six months since I arrived in this city. The winter has been unusually mild, but in some respects a gloomy one. Early in December the cholera made its appearance, and very soon was pronounced by the Board of Health to be epidemic. It made fearful ravages for a few weeks—and the alarm it produced no doubt greatly increased the mortality. The panic was so great that thousands immediately left the city, and for some time the streets seemed to be almost deserted.

Scarcely had the epidemic begun to subside, when the city was threatened with an overflow. For more than two months the Mississippi has been up to the top of its banks, and serious apprehensions have been entertained both for life and property. It is now rolling along by us in great majesty, being from eight to ten feet above some of the streets—many of the wharves are completely inundated, and the ships appear as though anchored in the river. That awful scourge, the cholera, has again broken out in the city, and among the shipping the mortality has been greater than it was when it prevailed in the winter. The larger portion of its victims have been among the intemperate—but no class is exempt. It is no respecter of persons—all are



liable to its attacks, and it often seizes upon its victims with scarcely any warning of its approach. All feel the importance of great prudence in their habits, and immediate attention to the first symptoms of the cholera. During its prevalence I have spent much time on board the shipping, and in some cases have personally attended upon the sick and dying. It is now comparatively healthy among the seamen here, and the number of deaths in the city has been much less than it was the week preceding.

With your permission I will make a few remarks respecting this city as a field of labor for a seamen's chaplain, and the nature and result of my services during the winter.

#### I.—EXTENT OF THE FIELD.

New Orleans has a population, during the business part of the year, of 150,000. As a commercial city it is destined to be second to none. The levee for five or six miles, is lined with vessels of all sizes, and from the four quarters of the world. Last year there were about 3000—most of them large vessels, carrying at least 30,000 men; and rising of 4000 floating castles and palaces, called steamboats, and flat boats, and other boats of all kinds, and certain other kinds without number. This presents a wide, interesting, and very important field of labor.

#### II.—LABORS.

I have usually had two public services on the Sabbath for seamen at half-past three P. M. and half-past seven P. M.,—recently at eleven A. M. and four P. M. During the early part of the season, when I had no public service in the morning, I spent several hours in visiting the shipping—always taking with me a bundle of tracts. I found these visits interesting and profitable. I usually met with very kind reception, and had many favorable opportunities for religious conversation with those I found on board. I have devoted a part of several days of the week to the same kind of labor. But

as the crews almost invariably leave the ships as soon as they arrive here, my interviews on shipboard have been principally with the officers, and I have found many pious men among them, but very rarely an infidel. They see too much of "the works of the Lord, and his wonders in the deep," to doubt his existence. Frequently they are brought into situations where there is but a step between them and eternity. At such time, they are compelled to take a near view of death—one of the very best antidotes for sceptical thoughts and feelings. I have found many who dated their first permanent serious impressions to the storm at sea, or to the rock-bound lee shore, when they were expecting every hour would be their last. After returning to my boarding house I have frequently written down brief memoranda of my interviews with them—from which I will make a few selections.

NOVEMBER 20. Called on board the bark —; had some religious conversation with a sailor. He said he had a pious wife in—, felt that he ought to be a Christian—intended to be—but it was very difficult to attend to it on board of a ship. I warned him of the danger of postponing the subject to a more convenient season—urged him to break off from his sins and give his heart to God now;—to-morrow the Holy Spirit may cease to strive—to-morrow you may be in eternity. He promised me he would no longer neglect it.

Visited ship —, Captain — on shore. While there I saw a man standing near the gangway on board the next ship—introduced myself, and learned that he was the captain—and the following conversation took place.

*Captain.* Sailors are a peculiar class of men—they are wicked—and I doubt whether you can make good men of them.

*Chaplain.* They may be a peculiar class of men, but they are men, and the grace of God can reach and reform them. Many of them have

already been reformed, and are now temperate, moral, and pious men. During the few weeks I have been here, I have conversed with more than twenty such. I was once myself a sailor, and I know there has been a great change among sailors within the past twenty years.

C. Please come on board, sir—walk into the cabin.

Ch. (Accepted the invitation.) I think I have not seen you at the Bethel. Do you not attend church on the sabbath?

C. I do not here, but I always do when I am at home.

Ch. Ought you not to attend—would you not be benefited by it?

C. Yes, I always feel better satisfied with myself when I have attended church on the sabbath.

Ch. Captain, what are your religious views?

C. I believe every thing moves on very much as God would have it. His purposes are fixed; we can alter nothing by what we do.

Ch. To be consistent, you ought to carry out this principle in your worldly pursuits. God has purposes respecting your voyage to—. Is this a reason why you should do nothing? Will his purposes carry you there, whether you do any thing or not? Try it. God has infinite power and he uses it as he pleases, but how does he please to use it? In such a way as to discourage, or encourage us in the use of means? He has purposes—one is, if you repent and believe, you shall be saved: another is, if you live and die impenitent and unbelieving, you will perish. Do you believe that the Bible is a revelation from God?

C. Sometimes I have doubts.

Ch. Have you ever examined the subject?

C. I must confess that I have not read the Bible much.

After conversing with him for more than an hour, answering objections, removing difficulties, &c., he frankly acknowledged, if the Bible should prove to be from God, that his present condition was a very dangerous one; and that he ought to examine

and be able intelligently to decide for himself.

I had several other conversations with him, and before he left gave him "Nelson on Infidelity," with the promise he would read it, and the Bible also. After an absence of about two months, when he returned from —, he told me that he had read Nelson, and that he had never read the Bible so much before in his life. He left for another voyage a few weeks ago, and agreeably to his request, I have written him a letter, with the fervent prayer that the work begun may result in his salvation.

SABBATH, Jan'y 14th. At 8 1-2 A. M., visited ship —, gave tracts to the captain, second mate, steward, and boy, and invited them to attend religious services on board ship —, at 3 1-2 P. M.

Visited ship —, where they were at work, discharging cargo.

Ch. Captain —, will you accept a tract?

C. Yes, (pleasantly.)

Ch. I am grieved to see this work going on to-day.

C. I am rather ashamed of this myself. I hoped to be on shore before you came.

Ch. Captain, you are accountable not to me but to God, who sees all.

In the afternoon, when religious service commenced, which was on board the inside ship, the hatches were on and all was quiet.

Visited bark —. Captain, will you take a tract?

C. No, no, me no read your book.

Ch. What country are you from?

C. I Swede.

Ch. You read the Bible?

C. Oh yes, Bible one good book. God book—when in the ocean I love to look (pointing up.) I feel a good part there—all safe me die—I love God—love Christians—grasping my hand and giving it a hearty shake—God bless you.

Visited ship —. Saw the first officer—invited him to take a tract.

Offi. No sir, I do not read tracts.

Ch. I hope you read the Bible.

Offi. No, I do not believe much in that.



*Ch.* I am sorry to hear you speak so of the Bible. It is the best book in the world—tells us much about the voyage of life, and what there is beyond. Do you never think of the time when this voyage will end?

*Offi.* I feel safe. I am as sure of going to heaven, when I die, as you are, or any other man.

*Ch.* You feel sure of going to heaven, when you die? You do not believe in the divine authority of the Bible. How then do you know there is a heaven, or any hereafter? Some of the wisest men in the world, who never had the privilege of reading the Bible, have given us the best arguments reason has to offer on the immortality of the soul. What are they? what was the effect of all their investigations upon their own minds? Their language on this subject is the language of uncertainty and doubt—if these things be so. Now if you have some new evidence on the subject, which proves to you the certainty of another state of existence, where all indiscriminately are to be forever happy, I shall be under great obligations to you if you will let me know what it is.

*Offi.* (confused and disconcerted) What tracts have you, sir?

*Ch.* (Gave him "Three Queries to the Rejectors of Christianity.") I shall be happy to see you at the Bethel meeting this afternoon on board ship —.

*Offi.* There is no one on board but myself to take care of the ship.

*Ch.* You will have an excellent opportunity to read your Bible. Improve it. It is the only safe chart for the voyage of life—obey its instructions, and when the voyage of life ends, all will be well. Good morning, sir.

*Ship —.* Saw the captain. He took a tract and thanked me—said he always attended the Bethel when in port. Saw two sailors on deck—gave them tracts and invited them to attend religious service. "Yes sir, we will go. We were there last sabbath."

*Brig —.* *Ch.* I am visiting the shipping this morning—distributing tracts. Will you accept one?

*C.* I will take one.

*Ch.* We have religious service at 3 1-2 P. M., on board ship. You see the Bethel flag flying yonder; will you attend?

*C.* I hardly know, sir, how it will be. We who go to sea become rather careless about these things.

*Ch.* Careless about the salvation of your soul! Of all men you are the last who should feel thus. No class of men experience such wonderful deliverances from death—and none are more liable to be taken away suddenly. I feel sad to see so many of you living without any preparation for death and the solemn scenes of eternity. Many who entered this river only a few weeks since, have found their graves. Now does your conscience approve your neglect of religious duties?

*C.* No, sir, my mother was a pious woman. I used to hear about religion. I know that what you say is right, and I hope I shall do differently.

Gave him a tract on the worth of the soul, with the promise he should read it, and attend the Bethel in the afternoon.

Steamship, captain in the cabin, and several gentlemen with him.

*Ch.* Hope I am not intruding, sir,—will you take a tract?

*C.* Thank you, sir; I am always happy to see a seamen's chaplain. I wish every ship was a Bethel, and all our sailors and officers, too, were religious men. There is great need of reformation among them, especially in New Orleans.

*Bark —.* *Ch.* Captain, will you take a tract?

*C.* Yes sir. I profess to be a disciple of Christ, and when in ports where there are religious services for seamen I always endeavor to attend. You have a hard field here. But sailors can be converted, and must be, for the abundance of the sea is yet to be given to God.

This will suffice as a specimen of my visits on board the shipping. I have frequently been employed from two and a half to three hours in this way on the Sabbath, and never re-



turned without feeling that my time had been profitably spent. It furnishes many good opportunities for preaching, and for the best kind of preaching.

Most of the time, I have held prayer meetings once a week, where I have met sailors, officers, and captains. I gave some account of one of these in a former letter. There have been three hopeful conversions among the seamen here during the winter. Two of them officers, and one a common sailor. There are others, upon whose minds impressions have been made which I hope and pray may result in their conversion to God.

### III.—PLACE OF WORSHIP.

Our public services when I came here, were held in a large hall, which has been hired for this purpose for several years past. But believing that we could have nearly quite as many on shipboard, and save the society here some \$500 or \$600 expense, it was thought best to give it up, and hold our meetings on board some vessel. This was designed only as a temporary movement till a chapel could be built. The attendance has not generally been as large as when we met in the hall. But other causes, such as the epidemic, high stage of water, great diminution in the shipping,—the present number being comparatively very small, have no doubt contributed to this. Sometimes we have held our services in the large cabin of a packet ship, but more frequently on the open deck. In such situations, where we had the capstan for our pulpit, the mast towering to the sky for our spire, and the vaulted arch of heaven for our dome, I have frequently thought of him, who more than once, seated in a vessel, preached to the fishermen sailors of the sea of Galilee. The interest our Saviour took in this class of men, is strikingly manifested from the fact, that four of his disciples were selected from men of maritime pursuits. Every sabbath I have found my audience composed principally of new hearers, those present on the succeeding sabbath having gone down the river, on

their way to the different ports, and different parts of the world.

### IV.—DIFFICULTIES.

There being some 30,000 seamen annually coming here, you might naturally suppose that this would be a very useful as well as large field of labor for a chaplain. In some respects it is so. But it might and I trust will be made far more so. Situated as the sailors now are in this city, the great mass of them are placed beyond a chaplain's influence, or any other good influence. As soon as a ship arrives at the levee, and before she is made fast, a class of men called runners, employed by some landlord, and receiving a stipulated price for every one they bring to the sailor boarding house, go on board, and by pretences, such as good cheer, high wages, &c., they usually succeed in taking all the sailors with them. What is the character of these houses? There are in this city retailing dram shops, reeking with the fumes of rum—no sabbath is acknowledged in them—they are rank with pollution—dens of infamy—perfect Sodoms—and the very gateways of hell, where the vilest extortions, and often downright open robberies are perpetrated on the poor seamen. If any one, who becomes an inmate of their establishment, escapes ruin, it is not owing to any deficiency in the system of means used to accomplish it. I know of nothing that contributes so much to the support of these houses as the practice which has become very common, of paying the sailor when he ships a month's wages in advance. It is frequently the occasion of insubordination, and of many other evils. The discontinuance of the practice would be a great blessing both to officers and sailors. I cannot now say what I wish to say on this subject; but I hope and trust that some plan will be devised by which it may discontinue.

### V.—SAILOR'S HOME.

When the hall in which we hold our meetings was given up, it was intended soon to erect a chapel. But

after looking over the whole field, and having ascertained the position in which sailors are here placed, the question naturally arose, what benefit would a chapel be to them while they are quartered in cabarets or grog shops, and these nearly two miles below us in the third municipality? In the language of one of our daily papers, "this would be beginning at the wrong end—commencing at the apex instead of the base of the pyramid; we should first strive to ameliorate the sailor's moral and social position: there would then be something solid on which to build up his spiritual concerns."

Early in Jan'y, the proposition was made to build here a sailor's home. At first it did not meet generally with a very favorable response. But suffice to say, there is no want of benevolent feeling among the merchants in this city. They have justly won for themselves a good name, by the hospitals, asylums, and various other benevolent institutions, which in different parts of the city meet the eye of the stranger.

And now having investigated the condition, and seen what is needed for the poor sailor, they have determined to erect a Sailor's Home. A committee of twenty-five men has been formed to carry out the purpose, and among them are many of the most intelligent, active, and influential men in the city. They have purchased a lot of ground, measuring 90 by 150 feet, for eight thousand dollars; and issued a circular, in which they show the necessity of such an institution for the social and moral improvement of this class of men. The society has been incorporated under the name of "The New Orleans Seamen's Home Association." The character of the men engaged in the enterprise, is a good guaranty that it will be carried through. The day, I trust, is now not distant, when the tempest-tost mariner coming to New Orleans will find a *Home*, where, God grant, that many of them may be prepared for their better home in heaven. Yours truly,

C. M. NICHOLS.

CHRIST CRUCIFIED is the library which triumphant souls will be studying to all eternity. It is that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent; this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves; this leads to humility and sobriety. Other knowledge leaves men's hearts as it found them; this alters them, and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world.

PAST AND PRESENT.—Measure not life by the hopes and enjoyments of this world, but the preparation made for another; rather looking forward to what you shall be, than backward to what you have been.

#### ACCOUNT OF MONEYS.

From April 15th to May 15th, 1849.

##### *Directors for Life by the Payment of Fifty Dollars.*

Rev. Stephen P. Hill, Baltimore, Md., (in part,) by J. D., Amity street Church, N. Y. . . . \$20 00

##### *Members for Life by the Payment of Twenty Dollars.*

David Savage, Champlain, N. Y. 20 00

Jacob A. Robertson, of Lafayette Ref. Dutch Ch'h, N. Y. . . . 20 00

John W. Stevenson, Cambridge, N. Y. . . . . 20 00

Mrs. Seraph H. Stevenson, Cambridge, N. Y., by her husband, 20 00

Miss Francis W. Stevenson, Cambridge, N. Y. . . . . 20 00

Rev. O. M. Sears, by Cong'l Soc'y, Dalton, Mass. . . . . 20 00

Robert Ogden Doremus, by his father, . . . . . 20 00

Rev. Chas. Hodge, D. D., Princeton, N. J., by the students of Seminary, . . . . . 20 00

Mrs. Granville S. Smith, by Young Ladies Sea, Fr'd Soc'y, Attleboro, Miss. . . . . 23 00



Miss Nancy M. Drown, by Young Ladies Sea. Fr'd Society, Attleboro, Miss. . . . .	23 00	Ninth st. Ref. Dutch Ch'h, N. Y. (in addition to \$40 for L. M.) \$77 98 for Mariners Ch'h, N. Y., \$38 49. Sub. \$21 . . . . .	38 49
Miss Sarah Ann Green, of Bellville, Mass., by Ladies Bethel Soc'y, Newburyport, Mass. . . . .	20 00	Cong'l Soc'y, Plainville, Ct. . . . .	5 00
Wm. G. West, N. Y., of Broadway Tabernacle, (second payment,) . . . . .	5 00	Ladies Benev't Soc'y, Northampton, Mass. . . . .	25 00
Henry R. Bond, Norwich, Ct., by Gen. and Mrs. Williams, . . . . .	20 00	Cong'l Soc'y, Searsport, Me. . . . .	25 00
Mrs. Lorana Whittlesey, New Preston, Ct. . . . .	20 00	Ladies Sea. Fr'd Soc'y, Hallowell, Me., for Colored Sailors Home, N. Y. . . . .	15 00
Mrs. Nehemiah Patterson, New Preston, Ct. . . . .	20 00	Ladies Sea. Fr'd Soc'y, Suffield, Ct. . . . .	31 37
Francis Spies, Brooklyn, N. Y. . . . .	20 00	Miss Maria Overaker, Walnut Hills, . . . . .	20 00
Ebenezer Burbank, by Ladies S. F. Soc'y, Suffield, Ct., (acknowledged last year,) . . . . .	20 00	Minature Bethel Church, N. Y. . . . .	4 25
Rev. L. Seabrooks, Mechanicsburgh, Pa., by friends, (in part,) . . . . .	5 62	Associate Ref. Cong'n, Caladonia, N. Y. . . . .	15 00
Austin B. French, Nelson, N. H., by his father, . . . . .	20 00	Shippensburg, Pa. . . . .	8 00
Rev. W. H. Beaman, North Hadley, Mass., (balance,) . . . . .	9 40	Carlisle, Pa. . . . .	11 20
Rev. Erdix Tenney, by Young Ladies Sea. Fr'd Soc'y, Lyme, N. H. . . . .	20 00	Individuals in Mechanicsburgh, Pa. . . . .	19 21
Mrs. Elizabeth H. Tenney, by Young Ladies Sea. Fr'd Soc'y, Lyme, N. H. . . . .	20 00	Members of Pres. Ch'h, Columbia, Pa. . . . .	38 00
<i>Donations.</i>		Members of Meth. Epis. Ch'h, Columbia, Pa. . . . .	13 62
North Ref. Dutch Ch'h, N. Y., (in addition to \$60 for L. M.) \$78 90 for Mariners Church, N. Y. \$39 45 . . . . .		Ref. Dutch Ch'h, Gilloa, N. Y. . . . .	5 28
Rev. Timothy P. Gillett, Branford, Ct. . . . .	5 00	A friend, . . . . .	30
Members of Pres. Ch'h, York, Pa. . . . .	52 50	C. of New London, Ct. . . . .	1 00
Members of St. Paul's Luth. Ch'h, York, Pa. . . . .	17 75	Cong'l Soc'y, Winsted, Ct. . . . .	36 86
Cong'l Ch'h and Soc'y, Chester, Ct. . . . .	5 00	Jacob Shultz, . . . . .	25
Jackson Steward, North Dutch Ch'h, N. Y. . . . .	25 00	North Brookfield, Mass. . . . .	38 52
Lafayette Ref. Dutch Ch'h, N. Y. (in addition to \$20 for L. M.) \$165 43 for Mariners Ch'h, N. Y., \$72 76 . . . . .		South Bridge, Mass. . . . .	13 55
Eleventh Pres. Ch'h, \$17 for Mariners Ch'h, N. Y. \$8 50 . . . . .		Boylston, Mass., (in part,) . . . . .	10 00
Cong'l Soc'y, Salsbury, Ct. . . . .	30 02	Monson, Mass. . . . .	18 00
Ch'h of the Pilgrims, Brooklyn, N. Y., (in addition \$25 subscribed,) . . . . .	168 06	South Danvers, Mass. . . . .	55 25
Amity st. Bap. Ch'h, N. Y., (in addition to \$20 for L. D.) \$32 25 for Mariners Ch'h, N. Y. \$16 13. . . . .		M. A. Hoyt, . . . . .	1 00
Judah Baldwin, Ct. . . . .	10 00	The late Mrs. Beulah Jackson, Newton, Mass. . . . .	10 00
		Ladies Sea. Fr'd Soc'y, West Brookfield, Mass., (in part,) . . . . .	7 00
			\$1,322 34
		<b>Boston Seamen's Friend Society.</b>	
		From Feb: 14th to May 14th, 1849.	
		Ladies Senior Praying Circle, Monson, Mass. . . . .	\$9 00
		A stranger—a watch sold for . . . . .	5 00
		Winthrop Church and Society, Charlestown, Mass. . . . .	43 07
		Monson, in connection with a box, . . . . .	6 45
			\$63 52
		<b>Sailor's Home, N. Y.</b>	
		From Sabbath School children of Baptist Church, Medfield, Mass., one quilt.	
		Dorcas Society, Millington, Ct., one quilt.	